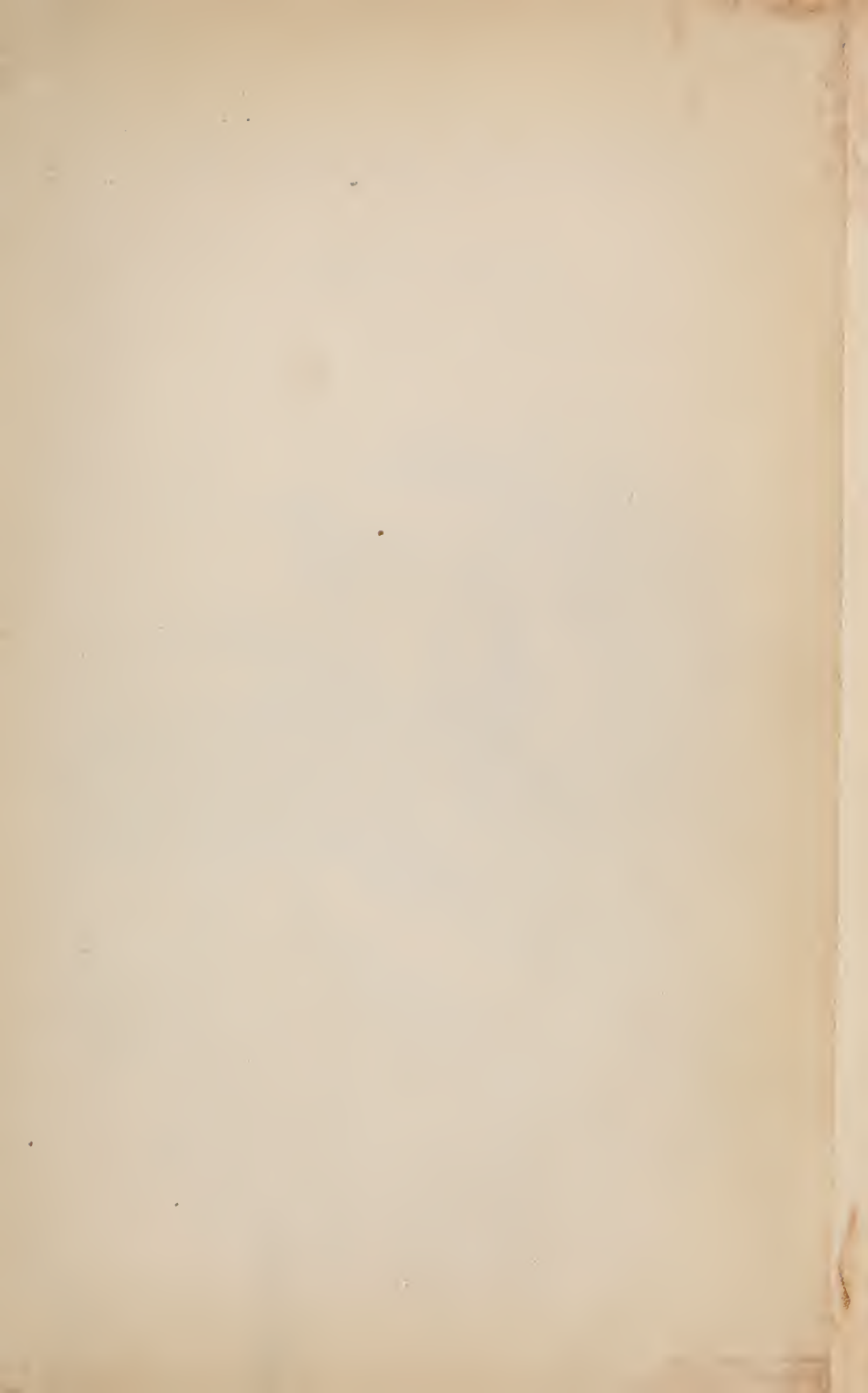


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THE
Missionary Magazine
AND
CHRONICLE.



CHURCH AT MANUA, SAMOAN GROUP.

THE SAMOAN ISLANDS.

VISIT OF A BRITISH SHIP OF WAR.

IN the summer of 1849, H. M. Ship *Havannah* was engaged in a cruise among some of the islands of Polynesia, including the Samoan, Feejee, and Loyalty groups, and her commander, Captain Erskine, has since published a narrative of the incidents of the voyage. During his stay at Samoa, Captain Erskine visited the scenes of the Society's operations at Upolu, Tutuila, and the smaller islands of Manua, and as the testimony of an impartial observer to the value of Missionary labour can be readily appreciated, we need offer no apology for introducing into our periodical a few extracts from the narrative.

It should be borne in mind that the war which for three or four years proved so disastrous to Samoa, was, at the time of the writer's visit, still in progress; society had become disorganized, and the Missionaries and their faithful adherents were maintaining an arduous and apparently unequal contest with the powers of evil. Captain Erskine, on the occasion of this visit, made a laudable, though abortive attempt, to reconcile the contending factions; but what could not be accomplished at that time was providentially brought about in April, 1851, and we would earnestly hope that the free course of the Gospel in those interesting islands may never again be interrupted by the calamities of war.

EXTRACTS FROM JOURNAL OF A CRUISE
AMONG THE ISLANDS OF THE WESTERN
PACIFIC, IN H. M. SHIP "HAVANNAH,"
BY JOHN ELPHINSTONE ERSKINE, CAP-
TAIN, R. N.

Manua.—Descriptive Notices.

"At daylight, on the 8th July (1849), Manua, a name properly applied to the small group comprising the Eastern or weathermost division of the 'Archipel des Navigateurs,' or Samoan Islands, was seen from the mast head. The group in question consists of the three islands of Manua-tele (Great Manua), or Tau, Ofo, and Olosinga, and is that discovered by M. de Bougainville, on the 3rd May, 1768, who sailed along the northern side, passing afterwards to the southward of Tutuila. These Islands are all lofty, marked land; Olosinga being a sharp peak, which appeared, when it bore north by west, as we approached it from the southward, to be connected with Ofo by a smaller sugar-loaf.

"We were close up to the precipitous shores of Manua-tele by noon, and ran along the coast at the distance of about a mile, ad-

miring the richly wooded hills, fringed below with occasional cocoa-nut groves, and dazzling sandy beach, and bounded by a shore reef only a few yards wide, on which the sea broke with a gentle ripple. On approaching the north-west point, the first village was discovered, offering the enchanting prospect with which all previous visitors to Polynesia have been so impressed, an effect we afterwards found rather increased than diminished on a closer acquaintance. The elliptical open habitations of the natives were nestled among the trees, some plastered and white-washed buildings, comprising the church (*see Engraving*) and Missionary's house, being the most conspicuous. On rounding the point, off which, at the distance of about two hundred yards, lies a rock a few feet above water, with apparently a passage between it and the main land, another town made its appearance. The land here forms a bay, the water being smooth, with little or no surf on the beach; so we love to, to communicate with the shore, where a few quiet-looking groups of people were beginning to assemble. A small canoe was

launched, and soon came off containing two natives and a white man, who described himself as having deserted from an American whaler about two months ago, since when he had, with a comrade, been residing at this village, the name of which is Feleasau. He described the natives as remarkably kind to him and hospitable to all strangers, but the day being Sunday, which is strictly observed, they could not come off to visit or trade with us. The Missionary, Mr. Hunkin*, he told us, resided at the first village we had seen, the name of which is Tau, one also often applied to the whole Island, instead of the longer appellation of Manua-tele.

RECEPTION BY THE PEOPLE AND THEIR ENGLISH TEACHER.

"I proceeded to the shore, accompanied by several of the officers. . . . The whole village turned out to receive us with salutations of 'Alofa,' and the English greeting of shaking of hands, which was gone through with the greater number of the crowd. I never saw a people more prepossessing in appearance and manners; the men were in general of large stature, and well formed, wearing only a petticoat either of native cloth or blue calico, called the 'lava-lava,' with few exceptions where a shirt or pair of trousers was worn. A few women, both old and young, advanced without hesitation to shake hands, being all decorously dressed in a petticoat (the titi) round the loins, and occasionally a garment (tiputa) resembling a small poncho, with a slit for the head, hanging so as decently to conceal the bosom. One or two had straw bonnets of an English shape, which certainly did not improve their appearance. . . . We walked up to the beautifully-kept village, and entered a large house (the fala tele), common to all, and which our American interpreter called the town, where clean mats were spread for us, and we were invited to eat or smoke. This is, in fact, the house for the reception of strangers, who may remain as long as they please, their food being supplied to them by

the inhabitants, whilst they continue to make themselves agreeable, a condition which it seems had been fulfilled by the two American seamen. Not having much time to spare, we started with a large company of followers to walk to the village of Tau, about two miles distant, where reside the chief of the Island and the Missionary. The walk, which was by a footpath crossing the spur of a hill, and looking over the sea, was very beautiful, the road being kept in repair by delinquents, whom the chief may sentence to labour for a certain period in commutation of a fine. We were civilly received by the Missionary, Mr. Hunkin, who presented us to his wife, a native of the Island, and some beautiful children. His house, which was somewhat on an European plan, was divided into separate rooms, but in the largest one the natives seemed to sit about without any restraint, though with perfect good manners. His influence appeared to be acknowledged by all.

INTERVIEW WITH THE CHIEF.

"The chief, Tui Manua, a good-natured-looking old gentleman, when sent for at my request, came at once without ceremony. After mutual salutations, I told the chief (through the interpretation of Mr. Hunkin) that having heard of the good treatment our countrymen had received at his hands, I wished, on the part of the British Government, to make him a present, desiring him to understand that it must not be estimated according to its intrinsic value, but as a token of the Queen's satisfaction at seeing the efforts of her subjects for the spread of civilization and religion encouraged, as in his case, by those in authority. Some shirts, a few yards of calico, a parcel of fish-hooks, and a cap were then placed before him and graciously accepted. He was evidently surprised and much gratified, answering with much composure and fluency, that he regretted not being able to express his thanks in English, feeling that to that people he owed the knowledge of the true religion. He descanted at some length on this point, and concluded by hoping that ere long the same success which had attended Missionary labours in Samoa, would be extended to the nations to the westward, who were still in spiritual darkness. We regretted that our

* This individual, formerly a runaway sailor, having been brought, through the influence of the Society's Missionaries, to a knowledge of the truth, afterwards laboured for a number of years, with much zeal and fidelity, as a Christian evangelist on these islands.—Note by Ed. *Miss. Chron.*

time did not admit of seeing them at church, to which they were about to repair, but wishing the chief and Mr. Hunkin farewell, to whom I thought it necessary to apologise for our visit being made on a Sunday, returned to Felcasau, where we had left our boats.

RETROSPECT OF THE MISSION.

“Mr. Hunkin, who we found was not yet an ordained clergyman, although he had resided here as a Missionary since September 1842, gave us during our short visit some interesting details concerning the group.

“In 1835 two Rarotongans, the first Christian Teachers, were placed here by the London Missionary Society, and three years afterwards four were added from the recent converts of Upolu. So successful had these men been in their mission, that Mr. Hunkin, on his arrival, found the whole population nominally Christian, with the exception of about thirty persons. They are all so at present, and for several years there has been no example even of polygamy, a custom, one would suppose, the most difficult to overcome. In the whole group there are seven villages, all in a state of profound peace, although at the time he first came to Manua wars were so constant that the two villages of Tau and Felcasau had never had any friendly communication with another on the East coast, only a few miles distant. . . .

“Mr. Hunkin estimated the whole population of the Manua group at little more than thirteen hundred.

ARRIVAL AT UPOLU.

SYSTEM OF GOVERNMENT AND ITS RESULTS.

“The island of Upolu consists of three tribes or districts—Atua to the east, Letuamasanga in the centre, and Aana to the west. The small island of Manono, with its dependency and fortress of Apolima, may be considered as a fourth district, and these, when at peace, form a kind of loose confederation, governed by a council of the principal chiefs, who hold large meetings (or fonos), in which questions of general interest are debated. Some one district, however, has always been considered as the principal in the confederation; the Malo, or power (a word difficult to translate, and which will consequently be used in referring to this

subject), which had previously been acquired by war, resting with it.

“This *Malo* it has ever been a point of honour to obtain, but it has generally been employed merely in oppressing and plundering one of the other tribes, by occupying their lands, and seizing their provisions, until the sufferers are either sufficiently exasperated, or feel themselves strong enough to seek redress by war. A war is not considered at an end until the conquered party (which may consist of more than one tribe) makes, with many degrading ceremonies and promises, full submission to the victors, when they are allowed to return to the lands from which they may have been driven or may have evacuated, liable, however, to a recurrence of oppressive exactions on the part of the Malo. The different tribes and districts of the neighbouring islands have generally taken part in these wars, as their interests or inclination prompted; but in the present case such participation has been confined to Savaii, as both Tutuila and Manua have altogether renounced war. Even in Upolu the force of Christian principle has caused, for the first time, the formation of a neutral party, composed of a part of every district except Manono, and including a considerable portion of Savaii. This neutral party, among whom I found some very intelligent chiefs, is actuated solely by a religious feeling, in abstaining from taking a part in the contest, and their determination is the more remarkable, as in most cases they are equal sufferers with the belligerents, being kept out of possession of their lands by the Malo.

A NATIVE COUNCIL.

“I landed at the point of Molinuu, and walked up through the huts which had been constructed as temporary habitations during the occupation of the fort, to the Malai, or open space, where the meeting, consisting of three or four hundred persons, were seated under the trees in separate groups, according to their respective districts. . . . Each orator is supposed to deliver the sentiments of his own town or district, speaking often in the first person, but expressing always the tribe's collective opinion.

“The orator then, after thanking his friend for his courtesy, and addressing each chief of importance by his title, and not omitting us,

the Papalangi, proceeded in his oration:— He was a chief of Savaii, and one of the party in that island which was for continuing the war: his reason for desiring to do so being a doubt of the stability of any peace which had not been brought about by a decided advantage on either side; and he urged his party never to forget the jeering songs which their enemies had made upon them, until the insult had been fully avenged. He spoke with great fluency, exciting alternately the applause of the meeting, expressed by a low murmur of 'malie, malie,' (sweet or good), and answering exactly to our 'hear, hear.' After a quarter of an hour's speech, he was followed by a more peaceably disposed chief, from the neighbourhood of Apia, who, I understood, proposed that, if no opposition were offered to Alepia, who was to be taken down in a few days, and placed in possession of his lands, at least those persons of Aana who adhered to the neutral party should be allowed to return to theirs.

"An adjournment was then moved by another, who rose and excused himself from naming all the chiefs, as he only intended to propose to separate, and finish the discussion on another day; and the meeting dispersed. I soon saw that, the debate having turned upon particular points which they had been called together to discuss, any intrusion on my part would be ill-timed, and accordingly said nothing. It was impossible, however, not to be struck with the decorous, and even highly-polished, manners exhibited here, as at the smaller meetings in Tutuila. The business of this large assembly, where many different opinions prevailed on an important subject, was conducted in a way which would have done credit to the British House of Lords or Commons; nor could the speeches we had just listened to, little as we could understand them, fail to remind us of those of Lucius and Sempronius, so familiar to school-boys.....

STATION AT APIA.

"15th July.—This being Sunday, we had church service on board, at which most of the English inhabitants of the bay, to the number of ten or twelve, attended. The day is strictly observed by the natives of Apia, who are principally Christians, so we had none on board as visitors. In the afternoon, some of

the officers went on shore, to see the native church and children's school, under the charge of the Rev. Mr. and Mrs. Mills, which they described as well attended. The Rev. Mr. Hardie, the Missionary at Malua, a village about eight miles to the westward, came up last night, and preached to-day in the fort.

"16th July.—After a very hot forenoon, we rode out in the afternoon to visit Mr. Williams,* at Vailele, about four miles to the eastward. The road along the beach was very good, but we had to ford one or two streams. We found Mr. Williams and family occupying a very comfortable two-storied house, overlooking the sea, and surrounded by some garden ground. The Samoans seem to have no objection, either men or women, to serve as domestic servants for regular wages. Deformed persons, being looked down upon by their own countrymen, we remarked were constantly thus employed by Europeans. Half-caste girls, the offspring of white men and Samoan women, we occasionally saw engaged as nursery-maids, or as upper servants. Most of these had been well educated by Mrs. Mills, at Apia, who has a regular boarding school, exceedingly well conducted. We were hospitably entertained by Mrs. Williams, and rode home in the evening.

MISSION SEMINARY AT MALUA.

"19th July.—Accompanied by Mr. Pritchard, Capt. Jenner, Lieuts. Pollard and Payne, and Messrs. Hay and Norman, midshipmen, I left the ship at 10 A. M. in the cutter, provisioned for three days, and sailed down the coast about eight miles, partly inside and partly outside of the reef, to Malua, where we met a kind reception from the Rev. Messrs. Hardie and Turner, who, with their families, inhabit two handsome and comfortable cottages situated in enclosed grounds, nearly adjoining each other. The Mission possesses here about fifty acres of land, acquired for the purpose of establishing a normal school for native teachers. The present vexatious war has impeded a good deal the completion of the scheme, which would otherwise have probably been in full operation before this time; but much has, nevertheless,

* Eldest son of the late distinguished Missionary of that name, and then American Consul at Samoa. —*E.D. Miss. Chron.*

been already effected. A plan is in progress, including, besides a chapel and schoolhouse, commodious habitations for sixty students: the buildings to form three sides of a large hollow square; but the chapel, of coral plastered, is the only one yet perfectly completed. The first expenses, for the purchase of the land from the chiefs, &c., were defrayed by subscription among the natives and white residents, some of the Missionaries, we were told, having contributed largely to the fund; and it is intended that the clearing of the ground, and erecting the buildings, shall be either performed by the students, who at present, to the number of between forty and fifty, are living in temporary houses, or the cost of doing so covered by the produce of their labour.

“The scheme of education includes two periods of four years each, the first being supposed to supply the rudiments of a general education, principally religious. Those who choose may then retire into ordinary life, but those who remain for the second course are supposed to be candidates for the situation of native teachers, with which view they are instructed fully in geography, sacred and general history, natural philosophy, logic, and the doctrinal points of Christianity. When their education is completed, they are liable to be sent, not merely to the different districts of Samoa, but to any of the islands of Melanesia (except the Feejees, which are under the care of the Wesleyan body); and many have, before the institution had advanced to its present regular form, voluntarily expatriated themselves to become the pioneers of Christianity among the New Hebrides, where we shall see afterwards with what devotion they have served.

VISIT TO LEULAMOENGA.

“After all our party had been entertained at dinner by Mrs. Hardie, we continued our voyage to Leulamoenga, and arrived at sunset in a sandy bay, crowded with the canoes of the Manono party, who were, to the number of six hundred or seven hundred, huddled on the beach. We landed in the midst of a motley looking group, without any apparent order or organization, and scantily armed; a few coarse muskets and blunderbusses, which, unlike the warlike New Zealanders, they prefer, as more noisy, to good double-barrelled guns,

being seen among their original weapons of clubs and spears. They had offered no annoyance of any kind to the Missionary, Mr. Sunderland, who with his wife received and entertained us, lodging us for the night most comfortably; indeed I was put up in a four-post bed, with good mosquito curtains. The virtue of hospitality is certainly exercised by all these gentlemen I have met with to an unlimited extent: our inroad of six persons, in this instance, appearing to be considered, by Mr. and Mrs. Sunderland, as no intrusion whatever.

THE MISSION PRESS.

“Mr. Ella, a gentleman lately arrived from England, to conduct the printing business of the Mission, obligingly showed me over the premises, where they are engaged in printing, as fast as translated and revised by a committee of the Missionaries, the books of the Old Testament, in which they have advanced as far as Leviticus; the New Testament having been in circulation for some time. He also supplied me with several copies of little works, in the Samoan language, such as vocabularies and catechisms, printed at the press, and which I had been requested to procure by Sir George Grey, the governor, and Mr. Martin, the chief justice of New Zealand, who are both much interested in Polynesian philology.

EFFECTS OF THE WAR.

“21st July.—We took leave of our hospitable friends after breakfast, on our return to Apia, by Malua, where we were to dine again with Mr. and Mrs. Hardie. The cutter pulled up along the coast, inside of the reef, but one or two of us preferred walking, the distance being about five miles. As in all these islands, there is here a regular footpath, under a grateful shade, a few yards from the beach; but this being the deserted country of Aana, it was a good deal overgrown. In other places, the roads are carefully attended to, and as neatly kept as the interior of the village.

“We passed on our walk many ruins of burned houses, and saw everywhere traces of a hostile army, in felled cocoa-nut and bread-fruit trees, and destroyed plantations. But in this favoured climate vegetation is so rapid that luxuriance, not waste, is the general ef-

fect of desertion; so that, within a year or two of the re-occupation of the country by the Aana people, it is probable that very few visible marks of the war will remain. In the meantime, unfortunately, the evils it is doing are not small; stopping all progress in civilization, and, by bad food and irregular habits, more than by bloodshed, seriously reducing the population.

"At Malua, Mr. Turner was so good as to occupy some time in giving me the names of places and chiefs among the New Hebrides, on one of the islands of which (Tana) he resided for some time. He was about to revisit the whole group, in the ship belonging to the Mission, the *John Williams*, and we were also bound in the same direction. He also most kindly insisted on my accepting some curiosities from those places, as well as from Savage Island, which I was not likely to procure elsewhere.

"As the tide was flowing, we were enabled to pull up to Apia the whole way inside of the reef, assisted occasionally by a puff of wind off the land.

RESULTS OF MISSIONARY LABOUR AND INFLUENCE AT SAMOA.

"As I did not intend to touch at Savaii, in which island there is no good anchorage for a large ship, our visit to the Samoan group ended here. Our acquaintance with the people had been short, but sufficient to convince us that their characters and habits had undergone, and were still undergoing, a great change; although in Upolu, with its larger population and more complicated interests, it had not reached the same extent as in the more domestic island of Tutuila.

"The first circumstance which must strike a stranger on his arrival, and one which will come hourly under his notice during his stay, is the influence which all white men, but in particular the Missionaries, exercise over the minds of the natives. Among a people, who, from former accounts, seem never to have had any definite notions on the subject of religion, a firm belief in a creating and pervading deity, or even in a future state, the introduction of Christianity, in the absence of evil foreign influence, was not likely to be difficult; and we find, accordingly,

that this has been effected to a great extent, not merely in increasing the number of professed adherents, but in softening the manners, and purifying the morals, even of the heathen portion of the community. No unprejudiced person will fail to see that, had this people acquired their knowledge of a more powerful and civilized race than their own, either from the abandoned and reckless characters who still continue to infest most of the islands of the Pacific, or even from a higher class engaged in purely mercantile pursuits, they must have sunk into a state of vice and degradation to which their old condition would have been infinitely superior. That they have been rescued from this fate, at least, is owing to the Missionaries; and should the few points of asceticism which these worthy men, conscientiously believing them necessary to the eradication of the old superstitions, have introduced among their converts, become softened by time and the absence of opposition, it is not easy to imagine a greater moral improvement than would then have taken place among a savage people.

"With respect to those gentlemen of the London Mission, whose acquaintance I had the satisfaction of making at Samoa, I will venture, at the risk of being considered presumptuous, to express my opinion that, in acquirements, general ability, and active energy, they would hold no undistinguished place among their brethren, the Scottish Presbyterian clergy, to which denomination the majority of them belong. The impossibility of accumulating private property, both from the regulations of the Society, and the circumstances surrounding them, ought to convince the most sceptical of their worldly disinterestedness, and raise a smile at the absurd accounts in tales invented for the gratification of coarse minds, of appeals from the pulpit, couched in terms which would be inefficacious with the lowest savage intellect in behalf of their personal interests; nor can the greatest scoffers at their exertions deny to them the possession of a virtue which every class of Englishmen esteems above all others, the highest order of personal courage."

MANGAIA, HERVEY GROUP.

RECORD OF PASSING EVENTS.

THE following narrative of recent events in this Island will serve to show that the devoted Missionary Brethren who are labouring there in the word and doctrine, have, amidst their multiplied cares and anxieties, abundant reason to magnify the grace of God, for what the Gospel has wrought in the hearts and lives of a people once immersed in the rudest barbarism.

Under date 10th March ult. the Rev. George Gill writes:—

GROWTH OF THE CHURCHES.

“We commenced this year with a total of 510 members in our respective churches, and above 400 enrolled as class members, professing themselves to be anxious for their eternal welfare. It is our prayerful solicitude that as, from time to time, we receive these accessions to our churches and classes, we may be kept from that pride which boasteth of its numerical strength while its spiritual efficiency may be mournfully feeble and ineffectual. May God grant that every addition to our numbers may be an addition to our piety, faith, and zeal!”

A SHIPWRECK.

“We were closing the year with many occasions of thankfulness and joy, and hoping to enter upon a new year with renewed vigour and many encouragements to continued perseverance. But our plans and hopes were checked, though we hope not to be ultimately disappointed, by the disaster of a shipwreck on the reef of this island. On the 25th of December last, the whale ship ‘Frances,’ of New Bedford, Captain Swain, was drifted on to the reef, in a dead calm, and with a strong current, notwithstanding every effort promptly made for her safety, by lowering the boats for the purpose of towing her off. This is the first time such a disaster has occurred on this island, and you will readily imagine that with a crew of twenty-five men thus thrown upon our shores, we were anxious to promote their welfare, and as far as possible to secure our own people from evils which more or less follow such a catastrophe. The authorities acted with promptitude and decision, and rendered every aid to save property from the wreck. The event happened at about half-past nine in

the evening, and by aid of moonlight the natives were enabled to work all the night in removing the ship’s stores, &c. The captain is at present absent, having gone to the Sandwich Islands for the purpose of obtaining another vessel to convey the property saved to the United States. Most of the crew have been removed by other whaling vessels, and we have hopes that very speedily they will all have an opportunity to reach home.

“Such an event as a shipwreck has given an occasion for the lawless and hardened among our people to commit some few acts of petty depredation upon articles that have been washed on the shore from the vessel; but upon the whole it may be truly said that the people have acted with feelings of commiseration and pity towards all who have suffered by this disaster. It should also be said, that in every instance the stolen property, when discovered, has been returned, with the addition of a penalty inflicted upon the transgressor for his act of thieving.

“I have distributed tracts and books among the crew, and every sabbath, between the morning and afternoon services, have conducted an English exercise with them, for which many of them have expressed their thanks.”

MEETING OF THE CHURCHES.

“The united meeting of the three churches for services on the New Year’s Day, was, as usual, held at Oneroa. In the morning my brother and colleague, the Rev. Wyatt Gill, preached to the people, and in the afternoon we united around the table of our Lord and Master, there again to devote ourselves to his cause, and to pledge our attachment one to another, as his disciples in

deed and in truth. It is always a source of hallowed pleasure, at these annual united meetings, to look around upon the congregation for the aged and faithful disciples of Jesus who have since the introduction of the gospel here humbly sought to follow the Name which has brought life and immortality to light.

“This pleasure, however, receives a cheek as from year to year we perceive that their places are becoming vacant; and we are forcibly reminded of the question, The fathers! where are they?”

REVIEW OF THE LIFE, LABOURS, AND DEATH
OF A NATIVE CHRISTIAN.

“Meduaarutoa, our aged deacon, has within the past month been gathered to his rest. He was the son of a renowned and brave warrior, whose valour in former times struck fear and dread into the hearts of the people in many districts. In times of war, just before the Gospel came to these shores, he had himself, on many occasions, stood foremost in the fight, and gave promise of equal courage and daring.

“But this leader of the war troops, who once carried devastation and death throughout the island, became the leader of other troops, whose ranks are still receiving additions, in the name of the Captain of our salvation. Meduaarutoa was *the first man* on this island to embrace the doctrine of the Gospel, and to set an example to his countrymen by abandoning the rites and practices of heathenism. If I am correct in my conjectures as to his age at that time, I should say that he must have been more than thirty years old, and, consequently, at the time of his death, between sixty and seventy. Thus for nearly thirty years has he maintained his profession, and faithfully in his day and generation served the God of Abraham, and of Isaac and Jacob.

“After Davida and Tiera, the native pioneers left by Messrs. Tyerman and Bennett, had been for some time among this people, Meduaarutoa was *the first* to reward their prayerful and faithful labours. I have often heard him relate how cautiously he stole into the hut in which the teachers were living, that he might inquire concerning ‘this new thing’ which they had brought to these

shores. After listening to their simple story of the power of God unto salvation, and the influence of that power in destroying the reign of idolatry in their own country, Meduaarutoa earnestly desired to know more fully of the means of salvation for himself. In the simplicity of his earnestness, he asked them how he should begin to understand all they spoke of. It was told him that he should abandon the dress of the heathen party, leave the customs and rites practised in the maraés, cut his hair, and be near them every day, for the purpose of being better instructed. With that promptitude and decision which always characterized him, he immediately prostrated himself on the ground, and called to Davida to cut off his hair. When I tell you that formerly the heathen of Mangaia prided themselves upon the length and gloss of their hair, and that the hair of this young man was nearly three feet long, you will not be surprised that the native teachers thus at once tested the sincerity of his professions. Before he left the hut that day, the operation of cutting off his hair was completed, and he returned to his family and tribe to receive their curses and reproaches for abandoning the faith of his forefathers. But they never alarmed him, nor made him to swerve from the purposes of his heart. Our old king told me, a few days since, that his family at that time were so enraged at his conduct in forsaking the idolatry of his country, that they had secretly plotted to kill him, but ‘fear, shame, and impotence restrained them.’

“The hand of God was over him, and *He* restrained their rage, for He had other purposes for this His chosen vessel.

“As a deacon and class teacher he was always active and efficient; his addresses and exhortations at our weekly prayer meetings were characterized for their pious fervour and energy; and often have I listened to his appeals to the heart and conscience of his audience with thrilling excitement. A very pleasing incident, exhibiting an interesting trait in his character, is narrated by Mr. Pitman, in his letter to the Directors, as printed in the Report for 1842, page 31; for Meduaarutoa is the name of the deacon there referred to, who earnestly besought Maretu’s return to Mangaia as

their teacher; and, like Abraham's servant, would neither eat nor drink until he had delivered his message, and obtained the request, the blessing, he sought.

"I could tell you much of his zeal and benevolence in procuring his contributions for the Society, in fishing-nets and arrowroot. He devised liberal things, and the labour of his own hands was never withheld to assist all the members of his very large family in freely giving to the cause of missions. Above two acres of his grounds were annually devoted to the cultivation of arrowroot for benevolent objects; such as his contributions to the Society, gifts to the sick and the poor, and for the purchase of books.

"But during the past three years the infirmities of age have been gathering upon him, and since last June he has been confined to his house with paralysis of his legs, until death terminated his sufferings and his course. It has been no small mercy to me that his life has been so far prolonged. Had his death occurred some few years since, I should have been apprehensive for the social and political peace of some of the disaffected districts, for it would have been made the occasion of division and strife, which his position and influence have now prevented. We cannot, therefore, but be thankful that his departure from our midst occurred at this time, when the chiefs and governors, and others sustaining office under the authorities of the island, are harmoniously united, and

mutually aiding and prosecuting the works of peace, equity, and righteousness.

"His death was calm and happy, just as he had often said that he should wish to die. He retained his consciousness to the last. I could narrate many interesting and profitable conversations held with me, on several visits I have made to his dying couch, but I fear I have too far prolonged this account already. My only apology, if one indeed be needed, is the fact that he was *the first* to encourage the labours of our native teachers, when commencing their arduous work in forming this Mission, and that he was to myself a true helper and dear brother in the Lord. In him the island has lost its father, and I have lost a dear and valued friend.

"His expressions of enlightened confidence in the love and merits of his exalted Saviour were cheerfully explicit. The emphatic motion of his emaciated hand, and the re-animation of his dying eye, as he said, 'I *know* in whom I have believed,' were as satisfactory as they were encouraging to all who heard and saw him. His hopes of a glorious resurrection were unclouded, and his joy in the prospect of seeing Him, whom, having not seen, he had believed, often excited him into ecstatic expressions which were truly grateful to those who were around him.

"God grant that there may be many more from this island whose death shall be the death of the righteous, and their last end like his!"



CHINA.

AMONG the momentous events by which the Providence of God has marked our times, the INSURRECTION IN CHINA stands the foremost. Obscure in its origin, it broke forth with a suddenness and has advanced with a power that have awakened the wonder of the civilized World. Its progress has hitherto been uncontrollable, and, to human calculation, it seems destined most powerfully to affect the highest and noblest interests not only of the millions of China, but also of the multitudinous tribes and nations of the East.

From its *political and social aspect* the friends of justice and humanity anticipate the overthrow of that tyranny and despotism which have for ages triumphed over a third portion of the human race while, from the *religious element* which characterizes this mighty movement, the friends of

Christianity indulge the hope that the downfall of Idolatry and the establishment of Truth are ultimately insured.

This hope is not indeed unmixed with fear, and must rest for its accomplishment upon the overruling power and special grace of God; for the doctrines of the Chinese Insurgents involve principles absurd, impious, and revolting. But, on the other hand, they include important Truths, obviously derived from the Volume of Revelation; while the overthrow of Idolatry, which animates their zeal and accompanies their triumphs, and the condemnation denounced upon degrading and loathsome vices that have heretofore prevailed among the people, must be regarded as the earnest and commencement of greater and still better things.

By the DIRECTORS AND FRIENDS OF THE LONDON MISSIONARY SOCIETY the wonderful progress of the Chinese Revolution has been watched with *peculiar* feelings of interest and anxiety. To the faith and zeal of the Society's venerated Founders we are indebted for the first effort to present the Word of God to the benighted multitudes of that vast Empire, and to make known to them its saving truths by the Ministers of Christ. More than half a century ago—in the very infancy of the Institution—ROBERT MORRISON went forth under its auspices; WILLIAM MILNE quickly followed; and, by the joint labours of these holy and devoted Translators, the entire Scriptures were rendered into a language confessedly the most difficult to acquire, and spoken or understood by more than *Three Hundred Millions of mankind*.

For many following years, while China continued impenetrably closed against the efforts of Christian mercy, the honoured agents of the Society took possession of JAYA, PENANG, SINGAPORE, and MALACCA, as the nearest accessible outposts; waiting for the day when the hand of Omnipotence should throw back the Gates of Iron and Brass, and give access to that long-sealed territory of Idolatry and Superstition.

Among the devoted men who thus laboured and died in faith, high distinction is due to SAMUEL DYER, whose memory will be ever fragrant with holiness and love. By his ingenuity and perseverance in the construction of Chinese moveable metal type, the printing of the Scriptures has been greatly reduced both in size and cost, and no less improved in clearness and beauty.

At length, in the year 1842, when, by the triumph of British arms, the Providence of God threw down the mighty barrier that had for ages separated China from all the nations of the earth, and security and freedom were obtained for foreigners in five of her commercial cities, our Missionaries instantly advanced; and, strengthened by additional fellow labourers from Britain, they commenced new efforts in CANTON, AMOY, and SHANGHAI, and transferred the *Missionary College* and *Printing Establishment* from Malacca to the newly acquired British colony of HONG-KONG. From that period to the present, they have been diligently employed in making known the way of salvation to the benighted and perishing people;

and in efforts to instruct and train the young in useful knowledge and Christian habits, while, by the labours of their *Medical associates*, thousands afflicted with the most fearful forms of disease have annually been restored to health and comfort.

The sure tokens of the Divine approval have been graciously vouchsafed to these diversified labours. *At each of the Four Stations, a Church of Native Converts has been formed; over one of these an intelligent and devoted Chinese Pastor presides: the venerable LEANG AFAH still proclaims the Gospel to his countrymen, and several valuable native assistants are employed in various labours, under the guidance of the Missionaries.*

The Translation of the Scriptures by Morrison and Milne, considered as a *first attempt—effected in a short period—with few aids amidst many difficulties*,—would obviously be susceptible of improvement and require revision. None felt the importance of this so strongly as the faithful translators; and Dr. Morrison was meditating such a revision of his own labours as the occupation of future years, when, while yet in the vigour of age and strength, the Voice of God called him to his rest.

On the establishment of the Society's Missions in China proper, the Missionaries felt the necessity, without further delay, of prosecuting this important object: and Dr. Medhurst,—whose accurate and unrivalled Chinese scholarship, the fruit of thirty years laborious study, admirably fitted him for such a task,—was specially appointed, together with Messrs. John Stronach and W. Milne, to undertake a careful revision of the Chinese Scriptures.* For six years they devoted, almost exclusively, their time and energies, sanctified by unceasing prayer, to this great work; and at the close of 1852, with thankful hearts to the God of all grace, they witnessed the completion of their arduous undertaking.†

In the meantime, the process commenced by Dyer, of preparing metal type in the Chinese character, was steadily prosecuted, and in the course of last year *Two Founts, including a sufficient variety for the printing of the whole Bible*, were brought into operation at the Society's Printing Establishment in Hong Kong and Shanghae.

Thus, after prolonged toil and large expense, the New Testament may now be printed in a convenient size for the small sum of Fourpence sterling,—an object of the first importance, but by any apparatus previously employed quite unattainable. *From the general misconception prevailing on the subject, it is necessary, however, to observe, that this small amount simply covers the expense of composition, paper, press-work and binding in the Chinese form, and includes no charge for the Presses or the Type.* In the preparation of the latter the funds of the London Missionary Society have been expended to the amount of nearly £4000; an amount which, though

* In the revision of the New Testament, the Rev. Dr. Bridgeman, of the American Board of Foreign Mission, was associated with Dr. Medhurst and his brethren.

† The Missionaries have also composed several works on Christianity, Education, and Science, in the Chinese language, which are extensively circulated.

large, is well applied, since it has secured blessings for China of such infinite value and vast extent.

In the heavy expenditure incurred in the original translation of Morrison and Milne, and again in the recent revision of the Chinese Scriptures by Medhurst and his associates, the Directors received valuable pecuniary assistance from the Committee of the British and Foreign Bible Society, and they now rejoice in the opportunity of reciprocating their kindness, by co-operating to the utmost of their power in carrying out their noble resolution of the 19th September, to give to the people of China in their own tongue A MILLION COPIES OF THE NEW TESTAMENT. Both the presses and type of the Society shall be at their command, and its faithful Missionaries will delight to be associated with others as the almoners of their bounty.

The years in which the labours of THE LONDON MISSIONARY SOCIETY were necessarily restricted to the ARCHIPELAGO were indeed its *night of toil*; but although weeping may endure for a night, joy cometh in the morning. LEANG AFAH was the first and only convert to cheer the heart of Dr. MILNE, and reward the labours of his consecrated life; but to gain that convert he lived and laboured not in vain. The young disciple yearned with tender compassion over his native city, as he beheld it wholly given to idolatry, and sought to impart to his ignorant and degraded countrymen the true wisdom which he had received from above. He prepared a Christian treatise, entitled "Counsels for the Age," and, at the risk of liberty and life, he determined, with two companions, to give it wide circulation among the youths who came to Canton in the year 1834, seeking literary honours. Having gratified his heart by the distribution of several thousand copies of his Tract, to escape imprisonment and death, he was compelled to flee from the city, and seek a refuge at the British settlement of Malacca. But he had deposited in the mind of at least one youthful aspirant the germ of truth, and that principle, subsequently strengthened and enlarged by the culture of a devoted American Missionary, is at length developed in the doctrines of HUNG-SEU-TSEVEN, the present Chief Leader of the Chinese Revolution.*

* This statement is made on the express testimony of Dr. Legge, of Hong Kong, and the concurrent opinion of the Rev. Mr. Roberts, of Canton, and all other writers in China who have referred to the subject.

The following particulars relative to Leang Afah were published by the London Missionary Society, in May, 1835:—

"It is with great concern that the Directors have learned, that the labours of Leang Afah have met with serious interruption from the Chinese authorities, and under circumstances, in the political state of the country, which have rendered it expedient that he should leave China for a time, and retire to Malacca. The following are extracts from the communications referred to:—

"What I have now particularly to write about is a persecution of Afah and his companions about a month ago, during the examination of literary candidates at Canton. Afah, according to custom, took up a station in front of the Examination Hall, to distribute books. A petty

Very partial and imperfect that development unquestionably is ; and it may be doubted whether the chiefs and teachers of the Chinese Insurgents can even be regarded as *almost* Christians. But, although it is too obvious that they have much to unlearn as well as to acquire, it should be remembered that they were born and nourished in an atmosphere of gross imposture and abominable idolatries, while their opportunities of acquiring the knowledge of truth and rectitude have been few and insufficient. Apart, however, from the doctrines and characters of the Revolutionists, as the instruments of God, they are effecting a wonderful change in the minds and habits of the people ; idolatry is falling, the unity and attributes of the true God are distinctly acknowledged, and some of the essential truths of Christianity are clearly stated. Isolation and exclusiveness are no longer made the national boast, but goodwill and fraternity are proclaimed with the distant nations of the earth, and our countrymen, instead of being reproached, as aforetime, as barbarians and fiends, have been welcomed as brethren and friends.

In these facts, surely, there is sufficient to encourage the hope that the time, yea the set time, to favour China is come. But as our hope is cheered, so our energies are demanded. Were the land of Sinim opened in all its vast extent, the utmost resources of the Protestant Missionary Church would be too limited to meet the call, and secure the recompense. But to the friends and supporters of the London Missionary Society, the claim for redoubled exertion comes with peculiar and unequalled force. Our fathers were the first to feel and act for the salvation of China, and, for many years, they maintained the conflict alone and single-handed, with the rulers of darkness in these high places. The messengers of our churches, through God's great mercy, have proved equal to their mission, hard students and proficient scholars, men of faith and prayer, men of zeal and persever-

officer of the Examination Hall ordered him not to distribute the books, and took one away.'

“The following proclamation was issued at the time of the seizure, and the Christian reader will not fail to mark the manner in which the religious books distributed by Afah and his associates are designated by the Chinese authorities.

“Proclamation by the Nanhaecheñ, chief magistrate, for the purpose of strict prohibition. Whereas the printing of obscene and idle tales by booksellers has long been a matter of legal prohibition ; it having now been discovered that there are persons who fraudulently make depraved and obscene books of the outside barbarians, and falsely assuming the pretence of admonishing to virtue print and distribute them, which is in a high degree contrary to law, orders are therefore given to the police runners, to make strict examination for them, and seize them ; to ascertain correctly the shop that has printed these books, that severe punishment may be inflicted, and to burn and destroy the printed blocks. In addition to which, this proclamation is issued as a prohibition, and for this purpose orders are hereby given to your scholars undergoing examination, and to people of every class, requiring your full acquaintance with them. Take all blocks cut for the printing prohibited and depraved and obscene books, and immediately burn and destroy them all. If any rashly presume to print and distribute such books, they shall assuredly be seized and punished with the rigour of the law. Decidedly, there shall no indulgence be extended to them.’”

ance, stern and stedfast in self-denial, and unreserved and cheerful in devotedness to the service of their Lord. They have prepared the incorruptible seed with which to broadcast the almost boundless field now opening before them; and, while they rejoice in the co-operation of labourers from other sections of the Christian Church, they appeal to the Society, whose they are, and whom they serve, to enlarge their numbers and strengthen their hands, that they may take their just proportion both in sowing the field and reaping the harvest.

The DIRECTORS deeply feel the force and justness of this appeal, sustained and sanctified as it is by the gracious yet awful Voice of God. For no less certainly than though we heard the utterance from the holy oracle, is the Lord of Missions now saying to His Church, "Whom shall I send, and who will go for us?" May the Holy Spirit convey this solemn call to the heart of every member of the London Missionary Society, and offerings of silver and gold adequate to the great occasion will be poured with a willing mind into the sacred treasury, and many a devoted youth will resolve, God helping him, to share the Missionary's labour and reward, and consecrate his service this day unto the Lord.

At a QUARTERLY MEETING of TOWN AND COUNTRY DIRECTORS OF THE LONDON MISSIONARY SOCIETY, held at THE MISSION HOUSE, Tuesday, October 11th, 1853, *convened especially to consider the present state and prospects of CHINA in relation to Christian Missions,—*

It was unanimously resolved:—

- 1.—That the Statement now read, containing a *brief review* of the Society's operations in CHINA, be extensively published forthwith.
- 2.—That the present state and prospects of CHINA demand from the friends of the London Missionary Society the most energetic measures, with a view of adding *at least TEN NEW LABOURERS* to the present number of its Missionaries in that Empire.
- 3.—That it be referred to a special Committee to consider and adopt the most vigorous and expedient measures for raising the Funds necessary for carrying into effect the preceding Resolutions.

Signed on behalf of the Directors,

CULLING EARDLEY EARDLEY, *Treasurer.*

ARTHUR TIDMAN,
EBENEZER PROUT, } *Secretaries.*

*Mission House, Blomfield Street,
October 15th, 1853.*

SPECIAL PRAYER FOR CHINA.

Missionary Prayer-meeting, Monday, Nov. 7th.

IN addition to the preceding statement and appeal on behalf of China, the Directors, contemplating the extraordinary changes which, under the signal providence of God, are now taking place in that vast and populous empire, are impressed with the solemn conviction that, in entering upon new and onerous responsibilities, it is incumbent upon them to invite their friends and constituents to unite with them in earnest and importunate prayer, that the Divine blessing may attend the measures that may be adopted to meet the present important crisis.

In accordance with these views, the Directors respectfully and most urgently request that the pastors, officers, and members of Christian churches will, on the occasion of the next Missionary Prayer-meeting on Monday, the 7th inst., make the present condition and claims of China the peculiar subject of their prayers and intercessions at the Throne of Grace.

 MADAGASCAR.

SINCE the receipt of the letter from the Rev. Wm. Ellis, published in our last Number, our only additional information is to the effect that, accompanied by Mr. Cameron, he had actually sailed in the schooner *Gregorio*, for the port of Tamatave.

"On the 11th July," writes the Rev. J. Le Brun, of Mauritius, "our beloved brethren took their final leave of us, and many of us followed, with the eye, the frail vessel in which they embarked, while the heart and lips sent forth to Heaven, and after them, the fervent ejaculations of lively faith and earnest hope, wishing them God speed in their mission of love and mercy."

No intelligence could yet have reached us of the actual arrival of our friends in Madagascar, and of their prospects of gaining access to the capital. It may, however, be hoped that the schooner will, on her return to Mauritius, be the bearer of letters calculated to relieve the anxiety with which thousands of British Christians are anticipating the result of this important enterprise.

 THE MISSION SCHOOLS IN BRITISH GUIANA.

IN the early part of the present year the Government Inspector of schools in British Guiana visited the different stations for the purpose of reporting on the state of education among the labouring classes throughout the Colony. Our attention has been drawn to some passages of the Inspector's Report, which, as bearing impartial and decisive testimony to the character and comparative efficiency of the schools under the superintendence of our Missionaries, will be gratifying to the friends of the

Society, more especially when it is borne in mind that *these* schools are entirely sustained without the aid of grants from the local government.

"In very many schools," observes the inspector, "the only books used are the Bible, and Fleming's Universal Spelling Book, and many more have only the First and Second Class Books of the Sunday School Union in addition. Among the schools best supplied with books are those of the London Missionary Society, who procure from England the excellent series of the British and Foreign School Society, and have little difficulty in persuading the parents of the scholars to purchase them."

"The teachers who have had any sort of educational training are chiefly in connexion with the Wesleyan and London Missionary bodies. The former being most anxious to increase the efficiency of their teachers, have of late years sent several to study at the Mico Training Institution at Antigua. The teachers in connexion with the London Missionaries have not in general, I believe, studied at any Normal Institution, but many have had the advantage of a careful training under these

gentlemen, who, with an earnest desire for the extension and improvement of education, spare no labour in the personal supervision and direction of their schools."

"There are general and bitter complaints of the difficulty of collecting the fees. The schools where most difficulty is experienced in obtaining fees are those of the churches of England and Scotland. It is the same tale over and over again, 'The parents will not pay, and we cannot make them.' Many schools, owing to this cause, have become free. There is much less difficulty in the schools of the Wesleyan and London Missionaries, especially the latter, where complaints of the parents' remissness in this particular are comparatively seldom heard, or where heard, are greatly modified in tone. The secret of the comparative success of the fee system in the schools of those bodies lies in the attention and supervision of the ministers."

DEATH OF REV. GEORGE MUNDY.

By the last mail from India we have received the mournful intelligence of the rather sudden removal, by death, of this devoted servant of God, whose labours for the spread of Christian truth in that country had extended over a period of thirty-three years. On Wednesday, the 17th August, Mr. Mundy, while engaged in the pastoral visitation of his flock, in the vicinity of Calcutta, took cold, and an attack of fever having supervened, he was called, on Tuesday, the 23rd of the same month, to exchange the labours of earth for the rest and fruition of the heavenly state.

In our next Number we propose to give some additional particulars respecting the highly-esteemed and revered subject of this brief notice.

ARRIVAL.

MRS. TAYLOR, the wife of Rev. R. B. Taylor, of Cradock, Cape of Good Hope, arrived in this country, accompanied by three children, 2nd August.

DEPARTURE.

MRS. MULLENS, the wife of Rev. J. Mullens, accompanied by her two sisters, the Misses Lacroix, and by Miss Paterson, daughter of Rev. J. Paterson, embarked at Portsmouth, in the *Sutlej*, for Calcutta, 6th October.

MISSIONARY CONTRIBUTIONS.

From 14th September to 13th October, 1853, inclusive.

£ s. d.		CUMBERLAND.		£ s. d.		DEVONSHIRE.		£ s. d.	
S. A. W.	50 0 0	<i>Cockerwouth.</i>				<i>Beer and Seaton.</i>			
Anonymous ..	10 0 0	Sermons and Public				Collection at Beer ...		Miss Hoggett	
Colossians iii, 23.	10 0 0	Meeting		11 1 1		Subscription		Wm. Shields, Esq.	
Jacob	2 10 0	Collected by Mrs.						Mrs. Waddingham ..	
Mrs. White & Friends	1 11 6	Museunt		1 12 6		Collected by—		John Ward, Esq.	
Clapham	1 11 6	Missionary Boxes.				Miss E. Pierce		Sums under 10s.	
Mrs. S. Baylis, for	0 10 6	The Misses Brown ..		0 18 1		Miss A. Tizzard		Miss Blackett	
Native School at	0 10 6	Mr. H. Allinson		0 6 4		Miss E. Barry		Mrs. Wm. Bradford ..	
Madras	0 10 6	Exps. Os.; 13s. 9s.		13 18 0		Miss Julia Hay		Miss Forster	
Claremont Chapel,	2 0 0	<i>Keswick.</i>				ward's Box		Misses Gibson and	
Mr. & Mrs. Hughes	2 0 0	Sermon		2 3 10		3l. 18s. 2d.		Hodgson	
Ditto, for Madaga-	2 0 0	A. Fisher, Esq., Sea-				<i>Bideford and Northam.</i>		Fines in a Lady's	
ascar	2 0 0	tollor		1 0 0		Per Mr. I. Tacker ..		School	
4l.		(D.)		1 0 0		12 13 10		Expenses	
Harley-street Chapel, Bow-		3s. 3s. 10s.				Colyton		37 0 2	
Collected by—		DERBYSHIRE.				Rev. J. E. Isaac		1 13 0	
Miss Mark	2 5 6	<i>Bolsover Sunday-</i>				2l. 10s.		ESSEX.	
Miss Robey	3 4 3	<i>school</i>		1 0 0		Colyton		Auxiliary Society, per T.	
Mrs. Ferris	0 12 6	<i>Chesterfield.</i>				Per Rev. T. Gilfillan.		Daniell, Esq.	
Mrs. Howlett	0 7 0	Sortsby-street Chapel.				Sermos and Public		Terling	
Mr. Day	1 11 0	Rev. R. W. Selbie.				Meeting, less Exp-		Witham	
Annual Collection ..	9 10 7	Annual Subscriptions.				enses		Chesford	
Juvenile Association	3 15 11	Mr. Manlove		2 0 0		39 17 6		Little Badlow	
21l. 10s.		Mr. Carrington		1 0 0		<i>Exeter.</i>		36l. 18s. 7d.	
John-street, Bed-		Mr. Hurst		1 10 0		Per Rev. T. Gilfillan.		Purleigh, Collection	
ford-row, Mis-		Mr. Tucker		1 5 0		Sermos and Public		by Rev. W. Camp-	
sionary Associa-		Mr. Robinson		0 10 0		Meeting, less Exp-		bell	
tion, per Marcus		Mr. Henderson		0 5 0		Towards the Erection		4 10 7	
Martin, Esq.	30 0 0	Mr. Mason		0 2 6		of		GLOUCESTERSHIRE.	
Ditto, for Madaga-	18 17 0	Mrs. Hurst		0 10 0		<i>Point in View, Exmouth.</i>		Painswick.	
scar	18 17 0	Miss Howden		0 10 0		Contributions		Collected by Miss C.	
49l. 17s.		Miss Tucker		0 8 8		W. H. Peters, Esq. ..		Skinner	
49l. 17s.		Mrs. Glencross		0 4 0		5s. 8s.		6 2 7	
49l. 17s.		Collected after Ser-		6 6 9		Sidbury, Miss C.		1 12 7	
49l. 17s.		mon		5 2 0		Thompson, for		19 2 10	
49l. 17s.		Missionary Meeting		10 0 0		Chinese New Tes-		36l. 18s. 7d.	
49l. 17s.		The Misses Boden,				taments		Purleigh, Collection	
49l. 17s.		(D.)		10 0 0		0 8 4		by Rev. W. Camp-	
49l. 17s.		Miss Roome, Collect-				Teignmouth, per W.		bell	
49l. 17s.		ing Card		0 8 8		V. Moore, Esq., on		4 10 7	
49l. 17s.		Boxes.				account		15 0 0	
49l. 17s.		Infant Sabbath-				DORSETSHIRE.		Stroud.	
49l. 17s.		school		0 4 8		<i>Weymouth.</i>		Collections.	
49l. 17s.		Mrs. Clay Halls		1 10 1		Hope Chapel.		Bedford-street	
49l. 17s.		Miss S. Haigh Roberts		0 6 6		Rev. W. Smith.		6 0 6	
49l. 17s.		0 2 0				On Account		12 0 0	
49l. 17s.		Miss H. Johnson		0 2 0		10 0 0		18l. 10s. 3d.	
49l. 17s.		<i>Calow Chapel, col-</i>		0 14 6		DURHAM.		Cheltenham, A Friend	
49l. 17s.		<i>lected after Sermon</i>				<i>Bishop Auckland, Mr.</i>		in aid of the Mis-	
49l. 17s.						B. Collins		sion Cause in	
49l. 17s.						(A.)		China	
49l. 17s.						2 0 0		100 0 0	
49l. 17s.						<i>Durham.</i>		HAMPSHIRE.	
49l. 17s.						Claypath Chapel.		Finch Dean. Mrs.	
49l. 17s.						Rev. S. Goodall.		Cannings, for the	
49l. 17s.						Collected after Ser-		Education of a Na-	
49l. 17s.						mons		tive Child in India	
49l. 17s.						4 15 6		3 0 0	
49l. 17s.						Public Meeting		Titchfield, Rev. J.	
49l. 17s.						6 15 7		Flower and Con-	
49l. 17s.						5 7 9		gregation	
49l. 17s.						3s. of this is for the		7 0 0	
49l. 17s.						Support of Native		JERSEY.	
49l. 17s.						Girl in Mrs. Porter's		Auxiliary Society,	
49l. 17s.						School, Madras, call-		per Lieut. Sait-	
49l. 17s.						ed Jessie Matheson.		hill, on account ..	
49l. 17s.						Wm. Hay, Esq., Sun-		25 0 0	
49l. 17s.						derland, for ditto,		Mr. E. C. W., for the	
49l. 17s.						called Jane Gow-		Madagascar Mis-	
49l. 17s.						land		sion	
49l. 17s.						3 0 0		1 0 0	
49l. 17s.						Mrs. Clement Gow-		Mr. E. C. W., for the	
49l. 17s.						land, Sunderland,		Chinese Mission ..	
49l. 17s.						for ditto, called		1 0 0	
49l. 17s.						Isabella Hay		27l.	
49l. 17s.						3 0 0		KENT.	
49l. 17s.						Subscribers.		Greenwich, Young	
49l. 17s.						Mrs. Darling ..(D.)		Friends, by Rev.	
49l. 17s.						0 10 0		H. B. Jeula, for	
49l. 17s.						0 10 6		Madagascar	
49l. 17s.						1 0 0		1 17 2	
49l. 17s.						Mrs. Gibson		Tunbridge Wells,	
49l. 17s.						0 1 0		Collection, &c.	
49l. 17s.						Rev. Samuel Goodall		0 13 6	
49l. 17s.						0 2 0			
49l. 17s.						Wm. Green, Esq.			
49l. 17s.						2 0 0			
49l. 17s.						Miss Green			
49l. 17s.						0 10 0			

Lancashire.		Shevingham, Hon.		Suffolk.		Staffordshire.		Surrey.	
c. s. d.		c. s. d.		c. s. d.		c. s. d.		c. s. d.	
East Auxiliary Society, per S. Fletcher, Esq., on acct. ... 26 18 4		Mrs. Upcher, for the Kat Liver Mission ... 5 0 0		Mrs. Apin ... 0 10 0		Mrs. C. Moore (A.) ... 0 10 0		Mrs. Stephens, Esq., Treasurer ... 1 0 0	
For Madagascar ... 2 0 0		NORTHUMBERLAND.		Mrs. Smurdon ... 0 10 0		Sundries ... 0 8 6		Sunday School ... 2 19 2	
Pendleton & Charles town Chapel ... 2 0 0		Derwick.		Master Addison ... 0 10 0		Sunday School ... 2 19 2		Exps. 9d.; 5l. 4s.	
Oldham-road ... 2 0 0		Auxiliary Society.		A Friend ... 0 5 0		Various ... 0 4 10		Walsall.	
33l. 7s. 10d.		Collections at the Independent Chapel ... 5 0 0		3l. 9s. 10d.		STAFFORDSHIRE.		Rev. Dr. Gordon.	
Colne.		Collection at Golden-square U.P. Chapel ... 5 19 8		Gornal.		Collections, 1852 ... 3 0 0		S. Stephens, Esq., Treasurer ... 1 0 0	
Collected by—		Mr. R. Dodds (A.) ... 5 0 0		Collections, 1853 ... 0 11 2		A Box ... 0 1 7		Mr. J. F. Wiggin, Secretary ... 5 0 0	
Mrs. Woolley ... 4 19 4		Collected by Master George Wm. Dodds ... 1 17 0		Mr. Wilkes ... 1 0 0		Exps. 5s.; 10l. 7s. 0d.		Messrs. E.T. Holden & Co. ... 5 0 0	
Miss Smith ... 2 9 0		North Shields.		Bilston.		Donations.		Collected by Miss Woodward ... 1 0 0	
Miss Fanny Watson ... 1 2 1		Saint Andrew's Chapel.		Rev. Robert Davies ... 1 1 0		Rev. Mr. Thompson ... 1 0 0		S. Stephens, Esq. ... 10 0 0	
Miss Thorburn ... 0 14 8		Anniversary Services ... 20 4 8		Master Kossuth ... 1 0 0		North, first Offering ... 1 0 0		John Day, Esq. ... 1 0 0	
Eliza Folds, in the Sunday-school ... 0 11 10		Public Meeting ... 23 0 3		Miss Sergeant ... 1 8 0		Deborah Price ... 0 9 6		John Shannon, Esq. ... 1 0 0	
Public Meeting ... 4 5 4		Missionary Boxes from Sabbath-scholars in Saint Andrew's Sabbath-school ... 0 13 7		Mrs. Roberts ... 0 15 3		Mrs. Harvey ... 0 5 0		Mr. Abbyss ... 1 0 0	
Expenses ... 14 1 10		Elizabeth Kay ... 0 0 8		Miss Bebb ... 0 10 9		Mrs. W. Kirkpatrick ... 1 0 0		Mr. W. Kirkpatrick ... 1 0 0	
13l. 7s. 10d.		Ann Todd ... 0 0 10		Sunday School.		Mr. Sheldon ... 0 10 0		Mrs. Smith ... 0 10 0	
Hastings.		Mary & Annie Forth ... 0 9 2		By Boxes.		Mrs. J. Douglass ... 0 10 0		Mrs. B. Douglass ... 0 10 0	
Rev. G. W. Clapham.		Eliza Wheldon ... 0 9 1		John Morrall ... 0 0 0		Mrs. Cook ... 0 19 0		Mrs. Harvey ... 0 5 0	
Collection and Contributions ... 13 0 0		Jemima Wilkinson ... 0 1 0		Letitia Rodeway ... 0 1 1		Mrs. Danford ... 0 5 0		Miss S. Southwell's Box ... 0 5 10	
Southport.		Sarah Gordon ... 0 1 0		Harriet Pearson ... 0 0 11		Miss E. Kirkpatrick's Box ... 0 3 0		Collected by Miss Potter ... 1 0 0	
Rev. J. E. Millson.		Hannah Henzel ... 0 2 2		Jonah Lewis ... 0 3 11		Mrs. Potter ... 1 0 0		P. Potter, Esq. ... 1 1 0	
Anniversary Services ... 50 10 3		Margaret Ogilvie ... 0 6 4		Sarah Chatterton ... 0 1 2		Mrs. Neale ... 0 10 0		Mr. G. Neale ... 0 10 0	
Collected by—		Jane Wright ... 0 5 0		Lucy Holloway ... 0 3 0		Miss Potter ... 0 10 0		John Brookes, Esq. ... 0 10 0	
Mrs. Millson and Mrs. Hamilton ... 10 7 0		Emily Rogers ... 0 4 8		Caleb Hodson ... 0 0 4		Mrs. Cowley ... 0 5 0		Mrs. Wiggins ... 0 10 0	
Miss Nicholson ... 1 8 0		Mary Bladon ... 0 5 8		Jane Barnett ... 0 0 0		Miss Maqueen ... 0 10 0		Mr. Wiggin ... 1 0 0	
Miss Greatbatch ... 4 10 0		Misses Hadaway ... 0 11 1		Jane Lewis ... 0 1 2		Collected by Mrs. Whitehouse ... 1 1 0		Mrs. Mills ... 1 1 0	
Mrs. Mawdsley, for Mrs. Mullens's School ... 1 1 0		Jane & Mary Whit Hannah Maria Harbutt ... 0 0 3		Fractions ... 0 0 3		Mrs. Wilkes ... 1 0 0		Rev. A. Gordon ... 0 10 0	
Missionary Prayer Meetings ... 1 13 1		Maria Hunter and Ann Crighton ... 0 0 10		Sunday School Collection ... 1 4 8		Miss Andrews ... 0 5 0		Mrs. Ashby ... 0 5 0	
Sabbath-school, for Orphan Girl Sarah Greatbatch ... 4 0 0		M. J. & J. Heaton ... 0 1 9		Public Collections ... 9 10 2		Mrs. Whitehouse ... 1 1 0		Collected by Miss Adie ... 1 1 0	
Missionary Boxes.		Jane Ann Bradley ... 0 0 9		Less Expenses ... 1 9 0		C. Greatrix, Esq. ... 1 1 0		Mr. Brettell ... 1 1 0	
A Young Friend ... 1 10 0		Eliz. Ann Thompson ... 0 5 7		18 3 9		An Infant's first offering ... 1 1 0		Mr. J. Mason ... 1 0 0	
Miss Henrietta Thomas ... 1 6 0		Maggie Ewart ... 0 8 1		5 9 0		Mrs. Airston ... 0 7 6		Mr. E. Stanley ... 0 5 0	
A Little Boy ... 1 0 0		Mary Hume ... 0 5 2		5 9 0		Mr. Holloway ... 0 5 0		Mr. Chesterton ... 0 4 0	
Sarah Ann Walker ... 1 0 0		Mary Louisa Avery ... 0 5 0		5 9 0		A Friend ... 0 5 0		Mrs. Birch ... 0 10 0	
Mrs. Ball and Wm. Ball ... 0 18 1		Robert Gray ... 0 0 10		5 9 0		Mrs. Saunders ... 0 4 0		Sabbath Schools ... 4 4 1	
Miss Wright ... 0 13 0		George Patterson ... 0 1 4		5 9 0		Infant do. ... 0 2 6		British do. ... 0 2 0	
Thomas Walker ... 0 12 6		Christopher Dixon ... 0 7 6		5 9 0		Collections ... 15 15 10		Public Meeting ... 8 14 9	
Miss Griffiths and Miss Ashcroft ... 0 12 0		Thomas Prettious ... 0 8 0		5 9 0		Proceeds of Breakfast ... 2 7 6		Expenses ... 1 2 0	
E. G. Boothroyd ... 0 10 6		John Pettigrew ... 0 6 1		5 9 0		SURREY.		Merton Sabbath School for a Native Teacher in the South Seas, to be called Thomas Merton ... 3 0 0	
A Friend ... 0 10 0		William Paterson ... 0 6 1		5 9 0		SUSSEX.		Hastings, Wellington Square Chapel.	
Margaret Moore ... 0 8 0		Joseph Anthony ... 0 1 5		5 9 0		A Friend, for Madagascar ... 0 5 0		WARWICKSHIRE.	
Joseph H. Tonge ... 0 5 0		Joseph Henzel ... 0 0 7		5 9 0		Birmingham District, per W. Beaumont, Esq. ... 29 18 8		Public Meeting in the Town Hall ... 29 18 8	
Robert Latham ... 0 0 5		Robert Fretage ... 0 6 3		5 9 0		Annual Offering of a Wesleyan, per Mr. B. Hudson ... 1 0 0			
Half Proceeds of Miss Nicholson's School Box ... 0 4 0		George Bell ... 0 0 9		5 9 0					
Expenses ... 09 9 11		Fractions ... 0 0 0		5 9 0					
67l. 14s. 11d.		Wesleyan Reformer ... 0 10 0		5 9 0					
Churchtown, Rev. J. B. Lee ... 4 0 6		G. Davison, Monk-seaton ... 0 2 6		5 9 0					
Warrington.		Misses Ogilvie and Hunter, for Madagascar ... 1 0 0		5 9 0					
Wycliffe Chapel.		S. A., for ditto ... 0 2 0		5 9 0					
Rev. J. Kay.		Mr. R. Pow, to buy New Testaments for China ... 5 0 0		5 9 0					
Contributions ... 4 1 4		Expenses ... 09 10 10		5 9 0					
LEICESTERSHIRE.		03s. 3d.		5 9 0					
Loughborough, for Madagascar, per Rev. H. Thomas ... 1 5 8		SOMERSETSHIRE.		5 9 0					
MONMOUTHSHIRE.		Bristol Auxiliary Society, per R. Ash, Esq. ... 504 0 8		5 9 0					
Dorcas, near Abercawney, per Mr. T. James ... 5 0 0		Meare.		5 9 0					
NORFOLK.		Missionary Boxes.		5 9 0					
Norwich.		Miss Giblett ... 5 10 0		5 9 0					
For Miss Drew's School, Madras ... 1 0 0		Mrs. G. Burnett ... 0 14 7		5 9 0					
Mrs. Stenner ... 1 0 0		Mrs. Wall ... 0 7 3		5 9 0					
Mrs. Hadfield ... 1 0 0		Sunday-school Children ... 0 3 5		5 9 0					
2l.		6l. 13s. 3d.		5 9 0					
		Taunton, North-st. Sabbath-school, per S. Pollard, Esq. ... 3 10 0		5 9 0					
		Per Rev. T. Gillilan.		5 9 0					
		Towards the Erection of the New Chapel at Amoy.		5 9 0					
		J. Young, Esq. ... 1 0 0		5 9 0					
		Mr. Field ... 0 10 0		5 9 0					
		A Friend (A.) ... 0 10 0		5 9 0					

Curr's Lane, £ s. d.		Collection after Sermons, £ s. d.		Collections on Monday Evening, £ s. d.		Wakefield District, per J. Northrop, Esq., £ s. d.	
Collected by—		Sabbath School Girls	5 1 1		2 0 4		50 0 0
Miss Burton	10 4 6	Box	0 2 0	Less Expenses	200 10 5	WALSLEY.	
Miss Graves	3 6 0	Garrison Lane Chapel.			3 3 3	Wrexham, collected by Miss Emma Jones	0 5 0
The Misses Truman	2 10 4	Boys' School	0 0 0	Highbury Chapel.	197 7 2	SCOTLAND.	
Mrs. Clive	0 17 0	Upper Class	1 12 0	Mrs. Corn (D.)	1 1 0	Aberdeen, Master Thomas Lessell	0 2 6
Donations and Subscriptions		Girls' Sunday School	4 0 7	Sunday School Boys and Girls	2 8 5	Aberfeldy, Independent Chapel, Rev. J. McLaren,	
Mrs. Elamy	2 0 0	Do. Day School	0 7 5	227, 10s. 6d.		R. Peter, Esq., Banker	0 10 0
Miss Floyd	1 1 0	Birdsey Street Chapel.		Lozell's Chapel,	13 13 6	Exps. 2s. 6d.; 3s.	
Mr. J. T. Groves	1 0 0	Female Bible Class	2 2 0	Misses Rogers and	3 9 6	Atcos.	
Mr. John French	3 0 0	Young Men's ditto	1 10 0	Mr. Satchell	0 12 6	Free Church.	
Mr. J. Freeth, jun.	2 0 0	Teachers and School Collection	2 10 10	Exps. 2s.; 21s. 7s. 6d.		Collection by Rev. J. Kennedy	1 0 0
Mr. Collins	2 2 0	Fractions	0 0 5	Legge Street Chapel.		Banff.	
A Friend	1 0 0	Expenses	450 4 6	Mrs. Loveridge	1 0 0	Congregational Church Missionary Association, Rev. J. Murker, A.M.	
Mr. Jos. Lee	3 2 0		0 17 0	Mr. Noakes' Box	0 14 6	Macduff District, including the following sums, which are for Female Education; from Miss Mitchell, 4s.; R. Adam, Esq., 1s.; the property of a beloved and only child, now deceased, 1s. 22 10 0	
Mr. Bull	1 1 0			Three Sunday School Teachers	0 13 0	Portsoy District, including 1s. as a Thank-offering, & 1s. from the Right Hon. the Earl of Fife	3 0 0
Mr. and Mrs. Pickey	2 2 0			Two Bible Class Boxes	1 5 0		42s.
A Female Church Member	0 10 0			Mr. Alders	0 7 1	Dalketh.	
Mr. Hicklin	5 0 0			Boys' School	0 7 0	A Friend, per Mr. G. Gray	10 0 0
Professor Rogers	1 1 0			Two Widows	0 10 0	Legacy of the late Miss Janet Harper, Prestonpans	8 10 0
Miss James, Rugby Road	1 0 0			Cemetery Box	0 5 0	Dunse, Mrs. Cockburn, per Rev. C. Miller	1 0 0
Mr. Thos. Forgham	1 1 0			Mrs. Parish	0 6 4	Glasgow, John Henderson, Esq., Park, for Rev. A. Stronach's Boys' School, Anoy	25 0 0
W. Beaumont, Esq.	10 0 0			Sums under 5s.	0 9 8	Inverness, Independent Chapel, Rev. J. Kennedy, Collection, including 1s. from A. Franks, Esq., of Abertarf	11 2 4
Thos. Bolly, Esq.	10 0 0			Mr. Corfield	0 7 0	Sabbath-school Children's Box	0 13 4
John Graham, Esq.	10 0 0			Mr. Payne	0 0 0	Exps. 2s. 6d.; 11s. 13s. 2d.	
John Wright, Esq.	5 0 0			Collection	2 19 5	Kirkcaldy.	5 0 0
Mr. Augustus Balesony	1 0 0			Profits of tea party	0 7 3	IRELAND.	
Mr. Edward Barnett	2 2 0			For Native Teacher, John Burder, Sibrec	10 0 0	Bally. Request of late Mr. Ebenezer Martin	1 0 0
Mr. B. Langobore	2 0 0				20 0 0	JAMAICA.	
Marriage Fee, per Rev. J. A. James	1 1 0			Less Expenses	777 10 9	Per Rev. J. Andrews, For the Widows' and Orphans' Fund,	
Richard Parry, Esq.	10 0 0				7 9 10	Morant Bay, Sacramental Offering	1 12 6
Rev. T. E. Barker	2 2 0				770 0 11	Or prospect	0 10 0
Rev. R. Barker	0 10 0					Port Morant	0 6 0
Rear-Admiral Moorsom	1 1 0					2s. 6d.	
Mrs. Bowling	0 10 0						
Mr. Thos. Avery	2 2 0						
Mr. and Mrs. Pinson	2 2 0						
Mrs. Short	2 2 0						
Rev. F. Watts	1 1 0						
Mrs. Watts	1 1 0						
A Wesleyan Friend	1 0 0						
per Rev. J. A. J.	0 10 0						
Mrs. Biggs	0 10 0						
Mrs. Rubery, for China	5 0 0						
Mr. Lord	1 0 0						
For Native Teacher, J. A. James	10 0 0						
"The Sacrifice of Thanksgiving"	10 0 0						
"First the Blade," from a few young friends	5 0 0						
Water instead of Alcohol	5 0 0						
"It is more blessed to give than to receive"	5 0 0						
"The Glorious Gospel"	2 0 0						
Rain from Heaven—the produce of rain water sold	4 7 8						
Sundry small sums	2 0 0						
Produce of Family Missionary Boxes	36 5 10						
Ditto of Servant's Collections after Services	213 19 9						
Carr's Lane Girls' Sunday School.	9 7 10						
Bible Class	1 10 3						
Teachers	3 5 0						
Boys' Sunday School.	5 9 2						
1st Bible Class	2 9 5						
2nd Ditto	1 7 9						
Teachers	12 5 6						
Girls' Daily School	0 13 2						
Infant ditto	0 6 0						
Yardley Chapel.							
Collected by—							
Miss Lake	1 5 0						
Miss Smith	2 18 10						
Miss Perrott	1 16 0						

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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